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CONTENTS

From the Pen of the Prophet	2
Bishop John H. Vandenberg	6
Elder ElRay L. Christiansen	10
The New English Bible	14
Elder Spencer W. Kimball	18
New Regional Representatives	35
Star News	36

President Derek Cuthbert, of the Birmingham Stake, who has been called as a Regional Representative.

Owing to holidays and pressure of other work, this edition of the "Millennial Star" is late in production, and we apologise.

Editor:

David Boulton

News Editors:

Muriel Cuthbert, "Archdale," 268 Birmingham Road, Wylde Green,
Sutton Coldfield, Warks.

Gwen Cannon, "Bywood," Nightingales Lane, Chalfont-St-Giles, Bucks.

Business Manager:

Norman D. Hawkes, Deseret Enterprises Limited, 288 London Road, Mitcham,

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From the Pen of the Prophet

Brethren
your responsibility
comes from
the Son of God

● **Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space, all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars, and in the tiny electron, infinitely small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter, and that matter is controlled and directed by an all-wise and omniscient Creator.**

Priesthood is divine authority that is conferred upon men, that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power that he bestows upon his chosen servants, that they may act in his name proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorised servants are recognised by the author of our salvation.

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron, he has no authority to officiate in any of the ordinances of the gospel should he do so, his act is not valid or recognised in the heavens. The Lord has said that his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law, which is established in the heavens.

All men who assume authority but who have not been properly called will have to answer for their acts in the day of judgment. Nothing that they perform in the name of the Lord is

valid, for it lacks the stamp of divine authority. To deceive and lead others to believe that unauthorised acts are valid when performed in the name of the Lord is a grievous sin in the sight of God.

The question of priesthood, or divine authority, is a vital one, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorised officers may properly officiate in rites and ceremonies of his kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorised and illegal act.

With regard to the holding of the priesthood in the preexistence, I will say that there was an organisation there just as well as an organisation here, and men there held authority. Men chosen to positions of trust in spirit world held the priesthood.

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptised for the remission of his sins, for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day all those who repented and were baptised received the gifts of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters.

A false notion prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples

nearly two thousand years ago does not authorise any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority. The Bible does not and cannot give any man this right to exercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives. There is a perfect order in the kingdom of God, and he recognises the authority of his servants.

It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for the stewardship, just as we will have to give an accounting of our stewardship as as elders and teachers of the people.

Never before in the history of the Church has the responsibility that has been given to the priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings that have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have the responsibility upon our shoulders to teach and direct the members of the Church in righteousness.

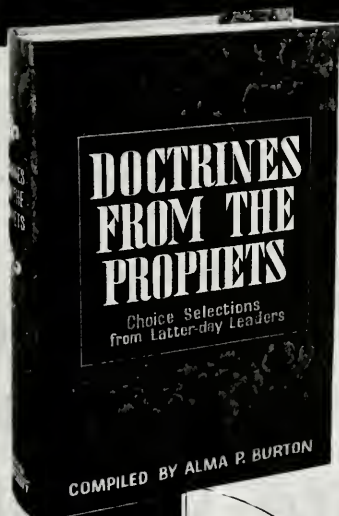
If we do not serve the Lord with all our heart, might, mind, and strength, if we are not loyal to this calling that we have received, we are not going to be blameless when we stand before the judgment seat. It is a very serious thing to hold the priesthood.

Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you. It is true that they, or their representatives, called you and ordained you to the ministry, but the responsibility to perform this labour came to you from the Son of God. You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day.

CHASTITY

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BISHOP JOHN H. VANDENBERG
asks every Latter-day Saint man and wife

**Can you
pay your way—or
are you in
debt?**

● **Unwarrantable indebtedness is one of the curses of this day and age. It causes many people to live their lives in bondage. The lure of buying on time under the "easy payment plan" too often puts the millstone around the neck of the purchaser; and when once in the credit rut, it is very hard to get out. Sorrow, grief, divorce, and delinquency are all perpetuated by such foolishness.**

When a family finds itself too far in debt, the atmosphere of discouragement enters the home, relationships become tense, tempers become short, and marital troubles begin to erupt. To meet the indebtedness, the mother may frequently leave her children to themselves while she finds employment out of the home. Irregularities in the home follow: service to God is disregarded, tithing is neglected, prayers become less frequent, persons begin to feel separated and apart from God and church, and the condition explained by Isaiah ensures:

" . . . the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;...

"But . . . iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

Some weeks ago, discussing this subject at a stake conference, a judge said to me that from his experience on the bench, financial problems were, in the majority of cases, the real cause of marital failure.

A study was undertaken at one of our universities some years ago concerning the relationship of divorce with financial matters. It revealed that steady employment is the real factor in the success of marriage, that

marriage becomes increasingly less stable when there is a disturbance in the family income, such as unemployment and work layoffs. (William J. Goode, *After Divorce*, Glencoe, Illinois: The Free Press, 1956, p.54.)

Anyone contemplating marriage should certainly recognise that an adequate income is paramount. Young people need to prepare for this responsibility. Then the wise handling of that income would be to see that the outgo does not exceed the income, with a designed amount for reserve. Family financial disturbances come from inadequate planning, overbuying, poor vision, emotional immaturity, and lack of self-discipline. Getting in debt is largely an emotional decision rather than a rational one. Major purchases should not be made in a hurry; take a few months or years to think and plan. Marriage is a partnership arrangement between two individuals. Decisions should be made by the husband and wife jointly. They should talk financial matters over freely.

Because the home is the basic unit of society, its stability, sanctity, and harmony should be maintained. Our objective should be to help eradicate anything that tends to upset the equilibrium of the family unit.

The admonition of our Church leaders has always been to stay out of unwarrantable debt. We should "shy away from debt as we would a plague" was the counsel of the late President J. Reuben Clark, Jr. He also warned: "To buy on the instalment plan means to mortgage your future earnings. If through sickness or death or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it." President

Joseph F. Smith said: "It is highly proper for the Latter-day Saints to get out of debt."

We ought not to allow financial problems to enter our homes to cause the family unit to deteriorate. We ought to hearken to the Saviour as we build and establish our homes. I think his advice is a trustworthy guide for us today, for he said:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

The principle here is: be sure you have a programme to pay your way before you buy. It was sound 2,000 years ago; it is still a sound practice today.

Admittedly, there are so-called economists who plead for Liberal use of credit. But as Charles Neal states in his book, *Sense with Dollars*: "If you fall for this hogwash and get yourself into financial trouble, the same economists will chide you for being 'economically illiterate' and hint that you are a threat to the free enterprise system, and the truth is, you would be." (Charles V. Neal, *Sense with Dollars*, Garden City, N.J.: Doubleday and Company, Inc., 1965.)

Our society has been pommelled with so many "easy credit" signs, and the lure of such has made many a covetous people. The Lord decreed on Mount Sinai: "Thou shalt not covet." Covet means, according to my dictionary, "Eagerly desirous, especi-

ally inordinately desirous of possessions or wealth; grasping, avaricious, often eager to possess that to which one has no right." If you cannot pay for an article, you have no right to it.

Young couples should discipline themselves with the thought, "Don't try to get everything at once. Rome was not built in a day." And again, they should be reminded that there is no such thing as an "easy payment." All payments are hard-cash payments. Unwarrantable instalment buying is a pit into which those who covet fall. Debt is the tyrannical master.

We read with abhorrence that years ago, in many parts of the world, it was a practice to place people in bondage and bring them to America to serve as bonded servants to their masters for a specified period of time. All their work and energies were used for the benefit of their master. The citizens of this country could not tolerate such a practice for long. It was this attitude for liberty that gave birth to this nation, a nation in which its citizens could be free from bondage. Yet, today many of our citizens are slaves to unwarrantable credit practices. They can free themselves **if they will**. Naturally, it isn't easy to break old habits, but obedience to the gospel principles should give an adequate incentive to get out of debt.

Most individuals are endowed with production power. There is no substitute for personal production. True wealth is termed production, and there is only one basic, proper way to live: upon the fruits of one's own labour. Enjoyment of life comes through such a practice. Jesus stressed this principle in his parable of the talents when he said:

" . . . he that had received five



Bishop Vandenberg

talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:20—21. *Italics added*).

Providing for one's self and family is a sacred charge to the husband, for if he does not, he is considered by God worse than an infidel. To provide indicates that parents will teach their children, early in life, self-reliance, to abhor debt as a plague, how to earn income through industry, how to receive proper value for money expended, how to build reserves for schooling and missionary service, the

value of interest rates, what it costs them when they pay, what it earns for them as they build their reserves. There seems to be only one place for children to learn these lessons, and that is in the home. Sylvester Kellerman, U.S. referee in bankruptcy at Louisville, Kentucky, calls to our attention:

"What we need is a basic course in economics for everybody. Money management should be taught in schools. Schools can teach children French, but they can't teach them interest rates.

"People seldom see how much an item costs any more. It's how much a week. When people have trouble meeting their credit instalments, they begin travelling from loan company to loan company. That's like trying to drink yourself sober."

It is impossible for anyone to borrow himself out of debt.

The declaration made by the Church that "Work is to be . . . the ruling principle of the lives of church membership" should settle any questions we may have about the ever-growing feeling and belief that people can live off the public without labouring. (Welfare Plan Handbook, p.1.)

Perhaps many of us need to take a good look at our own financial situation and philosophy, because I fear that many Latter-day Saints are being swept into the rising tide of financial insolvency. The virtues of thrift and saving need to be taught in our families. In accordance with the teachings of the Church, let us try to be free of debt and have an adequate reserve of food, clothing, and money to meet an emergency. Remember the adage: "A family out of debt is out of danger."

... and

ELDER ELRAY L. CHRISTIANSEN
poses the question

**Where
were you and your
family on this
Sabbath Day?**

● **When the Lord created the earth as an abode for his children, he placed upon it all the necessary essentials for their physical needs—the light and the warmth of the Sun, the seasons, the fertile soil from which to obtain food and raiment and shelter, and at the time and with equal concern, he made provision for the spritual needs of his children and for the development of man.**

Among the provisions made for man's spiritual goal was the gift of the Sabbath day, for he said to Moses . . . "for . . . the Lord hath given you the sabbath." (Exodus 116:29.) Three thousand years ago this commandment was given to the children of Israel:

Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God . . .

". . . wherefore the Lord blessed the Sabbath day, and hallowed it."

(Ibid., 20:8-11.)

In modern revelation he has commanded the Saints to observe his holy day by attending their meetings, offering their oblations before the Lord, and as they partake of the Sacrament to make covenant with him that they will take upon them his name and keep his commandments. The reason for these requirements made by the Lord is plainly stated in the revelation in these words: ". . . that thou mayest more fully keep thyself unspotted from the world, . . ." (D & C 59:9.)

The laws and the commandments of God are given to us, not to deny us the right to do what we are wont to do, but rather to provide us with a sure way to obtain peace and happiness

and success, "For," according to the book of Proverbs, . . . the commandment is a lamp, and the law is light and reproofs of instruction are the way of life:" (Proverbs 6:23.)

Accompanying each commandment is the promise of a blessing, either specified or implied. What is the promise made to those who observe the Sabbath day? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fulness of the earth is theirs—all things that are made for the benefit and use of man to please the eye and to gladden the heart and to strengthen the body and give peace to the soul.

There was a time in my day when it seemed to me that almost all people, at least those with whom I was acquainted, considered the Sabbath day as a holy day, a day entirely different from the other days. But too often now it seems that we consider it just part of the weekend, and thus many people do not look upon it as a holy day.

We must not permit ourselves to think of the Sabbath day as a day on which to transact business of any kind. We must not think of the Sabbath day as a day on which to catch up on our work. We must not permit ourselves to use the Sabbath for amusement or for outings or for participating in or attending sporting events as such.

The devil is not satisfied with just a little wrongdoing. He follows through and persists in gaining his ends by having us think that it is all right to sin a little. But he knows very well that a little sin seldom stays little. In the words of Nephi: ". . . thus the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi

28:21.)

On a number of occasions when I have been returning from conferences, I have met on the highway a great number of automobiles. In many of these were families apparently returning to their homes on the early Sunday evening. Attached to a good number of these cars were beautiful boats to church, so one must conclude that these fine people had not been to church, nor were they on their way to church. I wonder if it is wise—well, I can say positively—it is not wise for parents to take their children away from their appointed places of worship on the Sabbath day where they may learn the gospel and where they may become fortified to face life through increased faith, trust, and confidence in the Lord, and require their children to go with them on the Sabbath day to spend the day on the reservoir or at some other place of amusement. Such practices may seriously impair and affect the lives of these children and perhaps the lives of their children. In fairness to our children and to ourselves, we must go to the "house of prayer" on his holy day as the commandment requires.

An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said, "It is complete and in readiness except for one thing." Then he asked me, "Could you suggest an appropriate name for the boat?" I knew him very well. I thought for a moment, and then I said, "Well, perhaps you should

name it The Sabbath-Breaker." He looked at me, and he understood.

A father was speaking to a gathering in connection with one of the stake conferences in Wyoming, which I attended. This man had, for sometime taken his family away from home on the Sabbath. When they were returning from one trip on a Sunday evening, one of his little girls in thoughtful mood, said to him, "Daddy, when can we stay home on Sunday with our friends and go to Sunday School and Sacrament meeting?" The father, suddenly realising what he was doing to his children, replied with determination, "Honey, we will stay home next Sunday and every other Sunday, and we will go to church, all five of us."

I regret that I do not know who composed these lines:

"A Sabbath well spent brings a week of content

And help for the cares of tomorrow.

But a Sabbath profaned, whatever the gain,

Is a sure forerunner of sorrow."

What regret there will be for those of us who knowingly ignore this beneficent law of the sacred Sabbath. Some of us may live to realise the fact that the Sabbath profaned, whatever be gain, is a sure forerunner of sorrow.

With joy we ought to sing the song, "Welcome, welcome, Sabbath morning. Now we rest from every care. Welcome, welcome, is thy dawning, Holy Sabbath, day of prayer."

It is well that we pray to the Lord that among nations peace may be maintained, but I know and you know that we must, as individuals, add to our prayers obedience to the com-

mandments if our supplications are to be efficacious.

"Ye shall keep my sabbath, and reverence my sanctuary: I am the Lord.

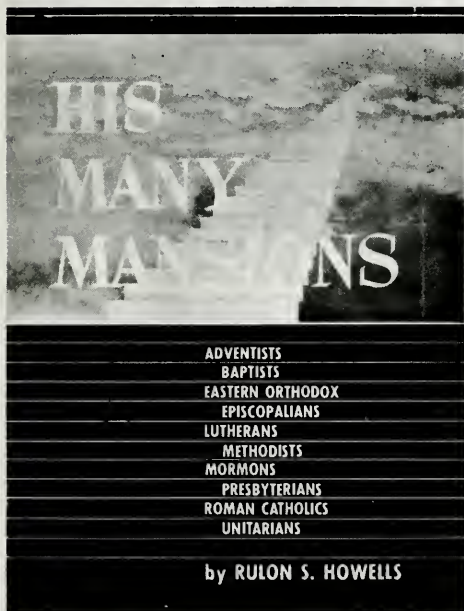
"If ye walk in my statutes, and keep my commandments, and do them;

". . . I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . ." (Leviticus 26:2-3, 6.)

Must we not learn that the blessings we seek from God come through

observing the laws set forth in his commandments? This is made plain in the Doctrine and Covenants in these words which are familiar: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D & C 130:20-21.)



In My Father's House Are Many Mansions

By
RULON S. HOWELLS

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ELDER JAMES R. MOSS asks

**What does
the New English Bible
add to the
Word of God?**

● The recent publication of the complete New English Bible has stirred the interest of many members of the Church to what is promised as a significant advancement in Bible translations, particularly in the replacement of "archaic" language with that of present-day usage. Printed by the University Presses of Oxford and Cambridge, published under the direction of the major Protestant churches in Great Britain and Ireland, utilizing the combined knowledge of many well-known Biblical Scholars and resulting from years of intensive effort, the new translation carries with it what to many will seem an air of authority not to be challenged. However, we may well question whether it is in reality an advancement in achieving the true purpose of the written word of God, especially in doctrinal content, and whether or not the method of translation that produced this Bible qualifies it as scripture. Hopefully, such an analysis will help members of the Restored Church judge the merits of the New English Bible and determine what contributions it might or might not make to the gospel of Jesus Christ. This article will deal with the purposes and interpretation of scripture as they relate to the goals and method of translation of the New English Bible. A second article will follow next month dealing with the doctrine content of the new translation.

PART 1

To assess the worth of the New English Bible in terms of its goals and method of translation, two questions must be asked. What is the purpose of scripture? If that question can be answered, any attempt to alter already-existing scripture may be

judged by how much better—or worse—it achieves that purpose. How is scripture given to or correctly interpreted by man? If that question can be answered, the same attempt to alter already-existing scripture may be judged as to its claim as the authentic word of God.

Scripture is the revealed word of God through His chosen prophets, ancient and modern, as they were and are moved upon by the Holy Ghost. As to its purpose, the Apostle Paul wrote to his young friend Timothy that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."¹ In his title page to the Book of Mormon, Moroni added the great central theme of all scripture, "the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God." And with characteristic clarity, President Joseph Fielding Smith has stated:

It is a thing most desirable, in order to bring to pass the exaltation of the saints, that all the members of the Church should become acquainted, intelligently, with all that the Lord has revealed through His servants the prophets. By so doing we may become acquainted with His will and understand the reasons for each of the commandments He has given, and learn to be obedient to the laws and ordinances which have been prepared for our salvation.²

The purpose of scripture, then, is basically to bring men to God through the plan revealed by Jesus Christ. As President Smith's father President Joseph F. Smith, said, "They are intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between

him and his God."3 Any alteration of existing scripture should only be undertaken if by so doing this purpose can more effectively be achieved, and this should be the central aim of the alteration process.

The translators of the New English Bible, however, state as their purpose the alteration of scripture to "the current speech of our time," feeling free "to employ a contemporary idiom rather than reproduce the traditional 'biblical' English" in the hope that the new translation "may open the truth of the Scriptures to many who have been hindered in their approach to it by barriers of language."4 Without questioning their evident sincerity, it should be clearly recognised that words alone will not bring men to God, and any alteration process that hopes to achieve that end by relying on such means fails at the outset. Even the prophets themselves realised that no one can be brought to God through the language of scripture itself. Ether wrote that although Jesus Christ actually visited him and talked with him face to face in his own language, he could write only a few of the things discussed, "because of my weakness in writing."5 And the Lord revealed to Joseph Smith that scriptural records are "given unto my servants in their weakness, after the manner of their language."6

The strength of the scriptural record comes not from the written word alone but from the scriptural impact it brings to bear on the reader. As Paul wrote to the Thessalonians, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."7 Regardless of the beauty and com-

municative ease of a written language, it will not achieve the purpose of scripture unless it is written and received by the power of the Holy Ghost, and this central fact seems to have been entirely overlooked by the translators of the New English Bible.

Paul emphasised the importance of spirituality in the scriptures rather than "current speech" or "contemporary idiom" when he wrote the Corinthians that he "came not with excellency of speech" or "enticing words of man's wisdom" in declaring the gospel, realising that the things of God come "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."8 In our own dispensation, the Lord has revealed that "he that receiveth it as it is preached by the Spirit of truth"9 and Joseph Smith learned that the revelations of God "are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him."10

This brings us to the second question as well as answering the first. Scripture is given to and correctly interpreted by man only through the power of the Holy Ghost. The Apostle Peter wrote that "No prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."11 And again in our own dispensation, the Lord revealed to Joseph Smith that only

whatever priesthood leaders "shall speak when moved upon by the Holy Ghost shall be scripture."¹²

Thus any receiving or translation of scripture must be undertaken under the influence of the Holy Ghost, and any interpretation of that scripture must likewise be so directed if it is to justify the claim of being the authentic word of God. Does the New English Bible meet that standard? From a review of the method of translation employed the answer is clearly that it does not. It is true that panels of learned scholars dealt extensively with various sections of the Bible, that a fourth panel of literary advisers scrutinised the text for style, that drafts of the various books were circulated and reviewed and revised many times. But all the combined learning of men cannot equal the word of one inspired prophet, nor make of it the word of God. As Elder James E. Talmage wrote of the Bible!

There will be, there can be (no absolutely reliable translation unless it be effected through the gift of translation, as one of the endowments of the Holy Ghost. The translator must have the spirit of the prophet if he would render in another language the prophet's words; and human wisdom alone leads not to that possession.)¹³

The New English Bible thus fails in two important respects to merit the

adherence of members of the Church. First, it fails in its fatal illusion that the words of man's wisdom can lead him to the realisation of his divine destiny. By abandoning the quest for spiritual power in favour of linguistic relevance, the translators have taken a giant step away from, not toward, achieving the purpose of scripture. Second, the New English Bible fails to even qualify as scripture due to its method of translation. Scripture does not emerge from intellectual debates about religion, nor from ancient statements of ancient scholars. It comes directly from God to prophets and apostles, through a clearly defined channel of communication identifiable in all true scripture, and there is no record of such men or such procedures in the method of translation that produced the New English Bible.

Footnotes:

- 1 2 Timothy 3:16.
- 2 Search the Scriptures, 1.
- 3 Juvenile Instructor 47:204.
- 4 New English Bible, Preface, v; New
- 5 Ether 12:39-40.
- 6 Doctrine & Covenants 1:24.
- 7 1 Thessalonians 1:15.
- 8 1 Corinthians 2:1, 4, 13-14.
- 9 Doctrine & Covenants 50:19-21.
- 10 Doctrine & Covenants 76:116.
- 11 2 Peter 1:20-21.
- 12 Doctrine & Covenants 68:3-4.
- 13 Articles of Faith, 237.



...and
ELDER SPENCER W. KIMBALL
replies

**I believe the
Bible. I love the Bible.
It lifts me. It
stimulates me**

● **My reference Bible is described as "The Holy Bible . . . translated out of the original tongues: and with the former translations diligently compared and revised, by his Majesty's special command" — King James Version. . .**

This is a transcendently wonderful volume, a combination of about 66 books, 1,189 chapters, with 1,545 pages.

We of The Church of Jesus Christ of Latter-day Saints "believe the Bible to be the word of God as far as it is translated correctly" Article of Faith 8)

When I was about 14 years of age, I read this marvelous volume from Genesis to Revelation

I believe the Bible. I love the Bible. It stimulates me. It lifts me. It inspires me. And, I never tire reading its pages.

There is one phrase that brings me up short as I finish the Book of Malachi. In bold type are these words, **"THE END OF THE PROPHETS."** Regardless of what the compilers meant, I do not believe that Malachi was "the end of the prophets." As I finished the New Testament, I found once more in bold letters the words, **"THE END."** I do not believe that even the Book of Revelation was the end.

Then I pondered. If it was meant that there were no more prophets or no more revelations, then that implication would be terrifying.

Another of the Articles of Faith says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

In the Old Testament, from Adam

until Malachi, the prophets were testifying of the divinity of the Lord Jesus Christ. He was the God of the Old Testament, and it was he who conversed with Abraham and Moses. It was he who inspired Isaiah and Jeremiah; it was he who foretold through those chosen men the happenings of the future even to the latest day and hour.

And then the New Testament is what it implies—a new, additional witness and testimony of Jesus Christ and the divinity of his work and of the necessity of living the gospel that he outlined and proclaimed.

I like the words of William Cowper:

**"God moves in a mysterious way,
his wonders to perform . . .**

**"Deep in unfathomable minds of
never failing skill,**

**"He treasures up his bright designs
and works his sovereign will. . .**

**"Blind unbelief is sure to err, and
scan his work in vain**

**"God is his own interpreter, and he
will make it plain."**

I believe with Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

How this confused world needs revelation from God!

Transportation and communication shorten time and distance, yet the world goes on. With war and pestilence and famine, with increased numbers, poverty, desolation, and with more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd to think that the Lord would give to a small handful of people in the Palestine world his precious

direction through revelation and that now, in our extremity, he would close the heavens as he told the children of Israel he would if they would not live his commandments. The Lord said:

"And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass . . ." (Lev. 26:19.)

And the prophet Moroni quotes his father Mormon as asking:

" . . . has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

" . . . Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased to be unto the children of men, for it is because of unbelief, and all is vain." (Moro. 7:35-37.)

If the Bible were "the end of the prophets," it would be through lack of faith, and that is the reason the heavens at times were closed and locked and became as iron and the earth as brass.

The Lord will not force himself upon people; and if they do not believe, they will receive no visitation. If they are content to depend upon their own limited calculations and interpretations, then, of course, the Lord will leave them to their chosen fate.

Moroni quotes again: " . . . if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made." (Moron.

7:38.)

There were the centuries of the dark ages when the heavens were as iron, when there were no revelations recorded; but more than a century ago, the iron ceiling was shattered, since which time revelations have been continuous.

Other books of scripture came into being. Vital and priceless records of ancient America with the teachings of Christ, another testimony of his divinity, were translated. And this Book of Mormon we declared to be divine scripture.

And then there fell into the hands of Joseph Smith some ancient scriptures from the catacombs of Egypt that were the writings of Abraham while he was in Egypt and that were written by his own hand upon papyrus, from which they were translated and are known as the Book of Abraham; this book we declare to the world to be authentic and of divine origin. We also have the Book of Moses, an account of the ancient days, contemporary with the Book of Genesis but a more complete record of that period as revealed to the Prophet Joseph Smith.

Since that momentous day in 1820, additional scripture has continued to come, and numerous pertinent and vital revelations have been flowing in a never-failing stream from God to his prophets on the earth. These scriptures are called the Doctrine and Covenants. We declare them to be divine and official and authentic communications from the Lord to men through divinely appointed prophets and that there never has been and never shall be an end to the prophets so long as men have faith and believe and live righteously.

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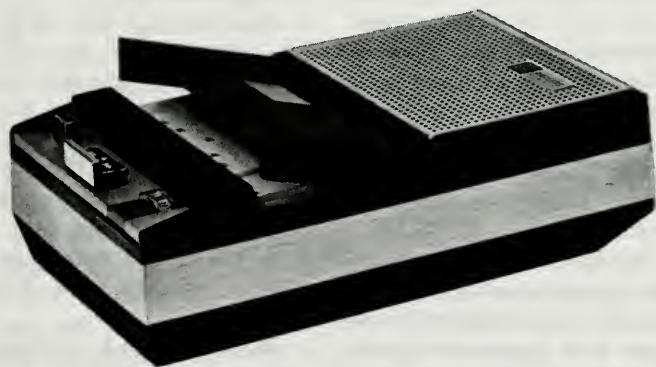
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There are those who would assume that with the printing and binding of these sacred scripture records, that would be "the end of the prophets." But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognised of God, will continue to interpret the mind and will of God.

Since we know positively that God lives and is the same yesterday, today, and forever, we can gauge the faithfulness and spirituality of men by the degree and fullness of the communications between them and God.

Harper's Bible Dictionary defines revelation, saying:

" . . . and only God can make God known. Revelation is the process whereby God makes himself known to men . . . Revelations presupposes on the part of men a capacity of response . . . Response call for faith . . .

"The scriptures are the record of God's self-revelation and its results . . .

"Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation." (Madeleine C. Miller and J. Lane Miller, Harper's Bible Dictionary. New York: Harper & Brothers Publishers, 1952, pp. (613-14.)

As the thoughtful student reads the numerous experiences of the modern leaders and the revelations and dreams and visions, it is apparent that they compare well with all those of the ancient past.

The visions of Wilford Woodruff and Joseph F. Smith would certainly be on

a par with the visions of Peter and Paul. The visions and revelations of the Prophet Joseph Smith in the Kirtland Temple and in the Sacred Grove in New York were awesome, like the manifestations to Peter, James, and John on the Mount of Transfiguration.

Certainly, if there is no variableness in the Lord, if there is no shadow of changing, and if, as he said, he is the same yesterday, today and forever, then we may fully expect that the same revelations, visions, healings, and tongues are all available today as in any other day, providing there is the necessary faith.

Joseph Smith's revelations were spectacular. After many centuries of spiritual darkness in the world, it was necessary that the Lord Jesus Christ restore his programme on the earth, and that the Father return to introduce the Son, who would then establish the gospel of restoration.

Revelation does not always mean "walking with God," nor "face-to-face," nor "lips-to-ear." There are many kinds of revelation—some more and some less spectacular.

The vision to Peter, James, and John the pillars of the early Church, was awesome. They followed Jesus into the high mountain, where "his face did shine as the sun, and his raiment was white as the light." (Matt. 17:2.) Here these three great prophets saw Moses and Elias, long since dead, and were with Christ and heard the voice of Elohim introducing his Beloved Son, Jehovah.

Magnificent and eternity-embracing were the revelations to Abraham, known as "the friend of God." Angels ministered to him and the Lord spoke to him. He said:



Elder Kimball

"I, Abraham, talked with the Lord face to face as one man talketh with another; and he told me of the works which his hands had made." (Abr. 3:11.)

" . . . the Lord spake to Moses face to face as a man speaketh with a friend." (Exod. 33:11.)

Indicating the different types of revelation, the Lord revealed through Aaron and Miriam.

" . . . If there be a prophet among you, I the Lord will make myself known unto him in a vision, and speak unto him in a dream.

"My servant Moses is not so . . .

"With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold . . ."

(Num. 12:6—8).

The vision of the Prophet Joseph

Smith in 1820 was spectacular and magnificent when the Father introduced his Only Begotten Son, Jesus Christ, to the boy prophet. Joseph Smith saw and heard. He said:

" . . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17).

Realising the scepticism of his contemporaries he continued:

" . . . it was nevertheless a fact that I had beheld a vision . . .

" . . . I had actually seen a light and in the midst of that light, I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me . . . I was led to say in my heart: 'Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing, I would offend God, and come under condemnation.'" (Joseph Smith 2:24-25.)

Elder John A. Widtsoe says of this:

"There was no mysticism about it. Joseph saw, in full light, the personages of the vision and heard their words. The vision was beyond philosophic quibbling." (John A. Widtsoe Joseph Smith, p.5.)

Nothing short of this total vision to Joseph could have served the purpose

to clear away the mists of darkness of the centuries. Merely an impression, a hidden voice, or a dream could hardly have dispelled the old vagaries and misconceptions of the ages.

Moroni again said:

" . . . I speak unto you who deny the revelations of God, and say that they are done away.

"He that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

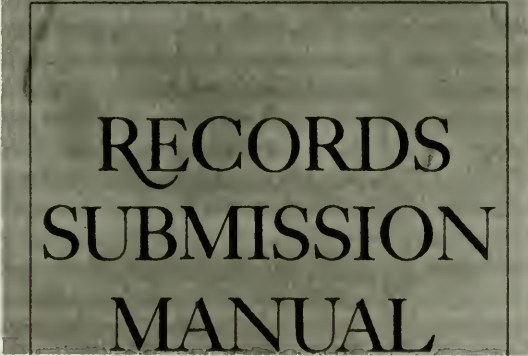
"And now if ye have imagined up

unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles, . . . and it is that same God who created the heavens and the earth, and all things . . . " (Morm. 9:7-8, 10-11.)

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THE STORM

● For weeks now the weather had been hot and sultry—today it seemed even more so. Tempers grew short, nerves frayed, petty arguments flared into life, then dropped and died under the general feeling of lassitude and heat engendered in mind and body. Gradually the conversation grew more desultory, then ceased. Faces turned towards the window, watching for the appearance of the storm everyone felt was imminent.

Now the metallic blue of the sky had changed as dark angry clouds massed on the horizon, sending a sullen challenge to the power of the sun. At first they moved slowly, almost hesitantly, as if doubting their ability to quench the glory of that burning orb, but urged on by the prodding fingers of the wind, soon scudded ahead in heavy-bellied layers to glower their defiance at the earth beneath.

Nature stilled in anticipation, sensing the vengeance of the mounting mass overhead. Birds ceased their song, crickets chirped no longer, all creatures of the wild sought the safety of the terror to come, as their leaves took in the colour of the ominous clouds and darkened in reply. The silence grew deeper, and more sinister, the sense of waiting more unbearable as the world poised itself on the brink of fear.

Softly the wind came whispering, gently at first—testing the strength of the quiescent land, and growing gradually bolder as its probing found no opposition. Launching itself finally in a quest of howling triumph that bent the trees in homage to its power, whilst the darkling leaves spun in mad abandon to the wild rhythm of its music.

Rain began to travel along the pinions of the wind. Heavy drops that fell pon-

derously here and there upon the forest floor, measuring the thirst of the dry and dusty earth, bringing a liquid promise of the bounty yet to come. Suddenly the thunder crashed, lightning split the seams of heaven, and the rain fell in joyous torrents, bouncing gaily on the hard-packed ground. Again the thunder roared and rumbled, snarling its way through the densely layered cloud, striking the ears with a crack that rivalled Gabriels trump of doom. A white-hot shaft of lightning bridged space, mated briefly with the riven earth, and sprang back to whence it came, whilst the accompanying timpany rolled out a threatened chuckle. A lone tree on the horizon stood bathed in glory for one supreme moment, branches uplifted in silent worship, before it fell, cleft to its roots by the fury of this union between heaven and earth.

Stripped of all false pride man also stood, and paved due homage to the power of the elements which made his mightiest accomplishment fade into significance. For an hour the storm swayed the universe, then slowly dispersed, throwing back muttered curses as it went, loth to give up its awesome majesty. The sun came timidly from behind the last ragged shreds of cloud and, realising its foe had gone, shone in watery splendour for the remainder of the evening, whilst God's own arc of beauty, the rainbow, bathed the distant hills in mysterious light, reminding man of the covenant made after the Flood.

Released from tension, the world came back to life, stretched its arms, thanked God, and slept in peace.

P. M. GOODWIN,
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THE PLAGUE

by R. Rodwell

"Ring-a-ring of roses, a pocket full of posies 'tishoo, tishoo, we all fall down."

● This seemingly innocent nursery rhyme has its origin dating back to 1665 in the reign of Charles the Second—the year of the plague. The ring of roses refer to the rosy rash of the plague which became apparent on the skin after contacting the disease and the posies were sweet smelling herbs

and spices which people carried to sweeten the air, sneezing was a common symptom of those close to death, while "we all fall down" needs no explanation. It was estimated that 7160 deaths occurred in London in one week when the plague was at its height.

This plague—the bubonic plague is carried by fleas living on rats and it is probable that it was carried to London by rats coming from ships

which traded between the capital and the continent. The plague was not unknown in England although it was not until 1894 that a Japanese doctor discovered that it originated with rats and could easily be passed to human beings. In the previous 60 years prior to "The Great Plague" of 1665 there had been 3 previous epidemics of the disease. In the first of these in 1603 more than 30,000 people perished in England while in Germany in the mid 14th century nearly 1 million people died and in England about half the population suffered. Prior to the 1665 outbreak it was quite common on the continent particularly in Holland who at that time was at war with England.

London in 1665 was an overcrowded city, dozens of families would occupy one single house. Sanitation was unheard of and all refuse, human and otherwise, was thrown into the street which usually had an open drain in the centre to carry off the refuse to the rivers Fleet and Thames.

On hot Summer days London was a foul smelling city; the heat and stench being almost unbearable.

When the plague began to take hold upon the city the King and his court moved to the country, first to Hampton Court then later to Salisbury and Oxford; many noblemen and merchants followed and trade came almost to a standstill. However the plague was not confined to the capital alone. Colchester, for example, was infected and lost half its population, while towns as far north as Leicester became affected. Scotland imposed a strict control on travellers and goods at the border and so largely escaped the effects of the disease.

One story of patriotism and courage is that of the village of Eyam in the

Peak District of Derbyshire. The plague reached Eyam in September 1665 in a box of clothes which had been sent from London. On receipt the clothing was damp and musty and it was hung up in the kitchen of the local tailor to dry. Within 4 days the first death occurred, followed in two weeks by the second. By the following Spring the epidemic was at its height and the local rector William Mompesson called all villagers together and told them that many of them were probably infected and it was their duty as Christians to stay within the confines of the village and that he would remain with them. The villagers agreed to this and made a boundary around the village of stakes which no one should cross.

Meanwhile the rector wrote to the Duke of Devonshire, who lived near at Chatsworth House, telling him of their pledge and arranging with him to supply essential food which would be delivered to the boundary, left and collected by the villagers. The plague took its toll and even the rector's wife died, but not one of the villagers crossed the boundary. Finally the plague died out, almost every family had suffered. Out of 350 in the village 50 had left before isolation and out of the 300 left behind 259 had died. The courage of these people in supporting their rector and upholding their plan is something to be admired.

The epidemic in London finally came to an end and those who had fled to returned to normal. But this was short lived because on 1st September 1666 in the house of the King's Baker in Pudding Lane, a fire broke out, which was to cause further havoc among the population. That, however, is another story.

Obituary

HER EXAMPLE WILL LIVE ON

Mrs. Rosina Howells, died on April 27, 1970 aged eighty three.

Sister Howells was born in Abertillery, on July 18, 1886. Her parents were members of the Church. She was baptised at the age of eight, and was active in the Church throughout her life. It is believed that Sister Howells was the oldest serving member of the Church in Britain.

When she was a little girl she had to travel to Church with her mother from Abertillery to Talywaun. This was a distance of twenty miles each way by road, or eight miles each way over the rough mountain track. When they arrived at Talywaun they would hold a cottage meeting at the home of Brother Biggs, and the grandmother of the Forward family, who are also long serving members. When they arrived at Brother Biggs's he would sometimes get his buggy out and take them to a meeting at Llantarnum, and then return via another meeting at the Varteg. Every week Sister Howells would have to walk from Brother Biggs' home back over the mountain to Abertillery.

Sister Howells married a non-member and resided in Abertillery for a while, and then moved to Pontypool. She had ten children, and through each pregnancy she continued to walk miles each way to the Parteg Branch, quite

often carrying one or two small children in her arms.

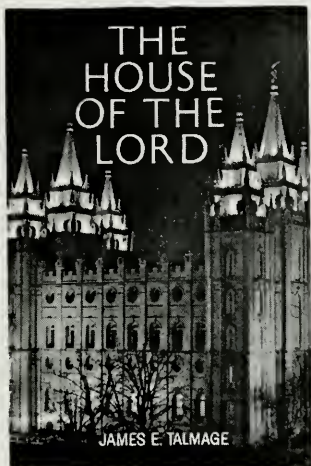
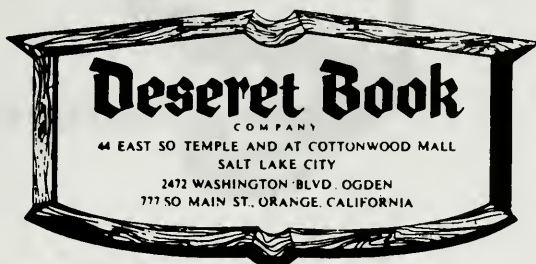
In 1945 her husband joined the Church, and was the organist for the Pontypool Branch until he died three years ago.

...Sister Howells is survived by five daughters and one son. The five daughters are active members of the Church. Three live in Utah, one in Derby, and one in Pontnewydd Cwmbran.

The funeral was conducted by William Forward. The speakers were President John Forward, and President Ralph Pulman.

This sister will be sadly missed. When the Chapel was opened at Cwmbran, Sister Howells was wheeled in a chair, and sent a note to President Pulman, the Presiding Officer, asking that she should have the opportunity of bearing her testimony. This request was granted, but when called upon to so she did not have the strength to stand. President Pulman lifted her up, and held her in his arms in a clear voice she declared to all present her knowledge of the truthfulness of the Gospel.

Her example will live on in the hearts of all those who had acquaintance with her.



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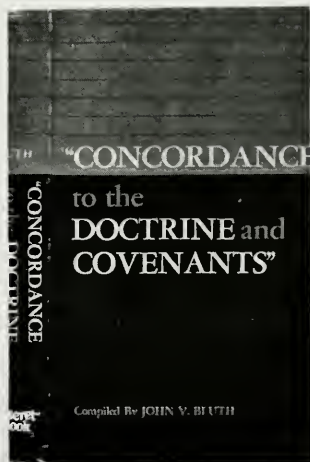
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.to start you talking

PRIESTHOOD

The Saviour has the words of eternal life. Nothing else can profit us. There is no salvation in believing an evil report against our neighbour. I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. A man can do nothing for himself unless God directs him in the right way; and the Priesthood is for that purpose.—Joseph Smith.

MERCY

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.—Joseph Smith.

FORBEARANCE

Brethren, bear and forbear one with another, for so the Lord does with us. Pray for your enemies in the Church and curse not your foes without; for vengeance is mine, saith the Lord, and I will repay. To every ordained member, and to all, we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over one sinner that repents, than there is over ninety and nine just persons that need no repentance." — Joseph Smith.

KNOWLEDGE

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.—Joseph Smith.

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REGIONAL REPRESENTATIVES

7 CALLED TO SERVE THE CHURCH

Appointment of seven new Regional Representatives of the Twelve was announced this week by the First Presidency.

The new appointees are:

Wendell B. Mendenhall of Salt Lake City and Taupo, New Zealand, formerly Chairman of the Church Building Committee and a former President of the San Joaquin Stake.

H. Burke Peterson of Phoenix, Ariz., President of the Phoenix North Stake.

Lysle R. Cahoon of Naperville, Ill., President of the Chicago South Stake.

Thomas Y. Emmett, Portland, Ore., President of the Portland Stake.

L. Aldin Porter, Meridian, Ida., President of the Boise North Stake.

Ferrill Arthur Kay of Renton, Wash., President of the Seattle Stake.

Derek A. Cuthbert of Sutton Coldfield, England, President of the Birmingham Stake.

The First Presidency indicated that no assignments to regions have yet been made to the new appointees, who will attend the next seminar for Regional Representatives of the Twelve on the two days preceding the October General Conference.

The six Stake Presidents named will be released from their stake assignments at forthcoming quarterly con-



President Cuthbert

ferences during the next few weeks.

President Cuthbert's record in the Church is one of continuous service from the time of his baptism on January 27, 1951. He was named MIA Superintendent of the Nottingham Branch of the British Mission shortly after baptism, and served for two years.

He was released from his MIA post to serve as President of that branch. He has served in district presidency, and later as a counsellor in the mission presidency under four mission presidents.

President Cuthbert also served as president of the Leicester Stake and on the high council of the London Stake. He was called to serve as president of the Birmingham Stake when it was formed in September, 1969.

He also has served on three district missions and one stake mission. He is a Master M Man, and Mrs. Cuthbert is a Golden Gleaner.

STAR NEWS

BIRMINGHAM STAKE

CHELMSLEY WOOD is a new town under construction in the North East side of Birmingham, outside the city limits and under the administration of Warwickshire and Meriden Rural District Council. The town will be completed by 1972, with an expected population of 65,000 people, equal to Shrewsbury or Worcester.

A branch of the Church was formed there on February 1970, dependent on Birmingham 2nd Ward, to serve the members living in that area, and in the first five months 8 adults and 11 children have been baptised.

President Geoffrey Wilkins, the Branch President reports that the branch is doing well. Primary was organised in March and now attracts over 30 children each week. During the last few weeks a Primary football team has been organised and are earnestly training for the 1978 World Cup!

The Relief Society is flourishing under the direction of President Eunice Lake, and it hoped to start an M.I.A. within the next few weeks.

The Saints in Chelmsley Wood are tremendously eager to grow, to work, to try anything, and indeed activities have been thick and fast, Branch socials, swimming outing, a visit to a Co-op Bakery, 4 farewells for returning missionaries, firesides each fast Sunday, a Branch Family Home Evening, and Primary and Relief Society Socials. On top of this, during May, 22 adults and children camped at Benbow's Farm in Hertfordshire and thoroughly enjoyed themselves. They all sat around the pool at the farm, while the story of Wilford Woodruff and ministry in the area was told, a truly

spiritual experience.

Most of the members had never experienced the joys of camping before, but all entered into the spirit of the thing, and time passed very quickly. Football, cricket, rambles, games and plenty of good food were provided by Chef Wilkins and his band of helpers.

With such a good spirit in the area especially within the branch, they are preparing for further growth and development and hoping that in the not too distant future they will be a ward.

BRITISH MISSION

The Norwich Branch Seminary, consisting of over ten individuals, showed their worth by competing against and beating all rival teams in the Mission, at the games of Seminary Bowl and Scripture Chasing early this year. The students believe this is because of their teachers, Peter and Linda Darby, who encouraged and trained the students to accomplish this feat.

Kenneth Johnson of the Norwich Branch, has been called to serve as 2nd Counsellor to President Dennis Reeve in the new East Anglian District. Brother Johnson was converted to the gospel by his wife Pamela, and is an energetic and enthusiastic member. He has served on the Norwich Branch Presidency, and as a teacher and Activity Counsellor in the M.I.A. He is popular with the young people because of his guitar playing, and is one of a group of three musicians called "the Clowns" and has composed many theme songs for Youth Conferences, some of which he is anticipating publishing.

The athletic ability of the Norwich Branch was displayed when its all male and mixed volley-ball teams were successful at Colchester. These teams



Kenneth Johnson

went on to play the London Stake on July 4, and after very close and exciting games emerged victorious.

BRITISH SOUTH MISSION

The Primary Rally organised by the Thames Valley District at the Reading Chapel on June 6th proved to be a great success. Members of Primary with their Mums and Dads flocked in from all parts of the District. At 2 o'clock the Rally opened with a Grand Fancy Dress Parade, with a special section for the fathers, Clive Mayne of Staines was awarded first prize. In the children's competition the judges awarded the following entries winners in their groups: age 3—5 Clinton Jones, Reading Branch; age 6—8 Alan Upstone, Reading Branch age 9—12 John and Wendy Upstone,

Reading Branch; age 9—12 girls Karen Clifford, Aldershot Branch.

After the Parade, Sheena Knibb of the Oxford Branch conducted a very enjoyable sing song, then came a magnificent tea. All the branches had helped in the preparation and the children soon demolished it with great gusto.

The Cultural hall was decorated to emphasise the theme of the Rally "Out of this world." Rockets, Space Ships, Space objects of all kinds were used and a splendid mural which depicted space scenes, and stretched almost 40 years around the hall, was painted by Zena Zibson. This blended with the other decorations added to the futuristic atmosphere.

After tea, each branch Primary gave a ten minute entertainment. There were many original items, but the Branch

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Thames Valley District Primary Rally

considered by the judges to be the winner was Oxford. They enacted a play about Jonah and the Whale. The cup for the best entry was presented to Jean Wasley by Maude Rasmusson of the Mission Primary Board.

Before the children went home, each one was given a large ice cream, this was the final touch to a wonderful afternoon in which 250 participated.

Thames Valley District Primary Rally

LEICESTER STAKE

Fine and sunny, but with a cool and boisterous wind, was the outlook for the LINCOLN Ward Garden Fete on Whit Monday. But in the Church ground it was all the fun of the fair, with toffee apples, fruit squash and delicious refreshments. There were various games of skill, where you could win anything from a perm to a pair of stockings!

Children enjoyed the games and sports, but the highlights of the afternoon for them was the Fancy Dress parade. There were some really ingenious costumes and the judges had a hard time choosing. Little Mary Robey won the first prize in the 'tinies' as little Miss Pioneer. While Graham Booth with a realistic clown costume and make-up won the older childrens class.

In the evening a Social was held in the chapel with dancing to a record player, games and entertainment. Eric Jones played his harmonica, much to the children's delight, and Alf Harrison sang in his lovely baritone voice, familiar songs beloved by all. Refreshments were plentiful and much appreciated, and everyone had a very full and enjoyable day.

Lincoln Ward Fancy Dress Parade



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A grand "Saturday Special" was held in the Wells Road Chapel, Bristol, on Saturday, May 2, 1970, the South West British Mission held their second annual "Children Sing Festival."

The Children Sing programme is miniature pantomime, with the emphasis on the music and singing, mixed in with a happy story, pretty costumes, gay scenery, and miniature props.

First, each branch in the mission competed at district level, then brought the district winners on to the mission finals, where first race was awarded to Bristol District with their representation of Humpty Dumpty second place Wales West with Dick Whittington, and third place Cornwall with Goody Two Shoes. Other excellent productions were presented by Gloucester District, Somerset District Also, each district provided highly entertaining entre acts in which all the children participated.

Many thanks are extended to the Primary Presidency of the Central British Mission, Sister Bleyl, Sister Egginton, and Sister Neil, who travelled down to Bristol to be our excellent judges on this gala occasion, which was attended by about 500 people.

After the performance, a "picnic" was provided, free of charge, for all the children, who munched away happily whilst awaiting the judges' decision. When the time came to go home, each tired but happy child boarded the coach armed with a children's friend, and a bag of crisps, content with the memory that this was indeed a very special Saturday.



Eric Jones Entertains the children with his Harmonica

The Southwest British Mission has been buzzing with excitement over the Poole Branch's Open House in the largest that this area has ever had. The event lasted for six days, from April 27 to May 2, and was open from 10.00 a.m. to 10.00 p.m. Twenty Elders from Bournemouth and Poole Districts worked for two months to prepare for it.

Through the kind co-operation of the manager, Mr. Paighton, the use of the centre plaza of a large new shopping mall, the Arndale Centre, in Poole, was obtained free of charge. The main attraction was a 25-foot display depicting the Salt Lake Temple, with pictures posters, and maps on each side. The busts of the three witnesses and Emma Smith, along with taped presentations of their testimonies, were used in the

Open House. A large area unoccupied by a shop was used to show the films "Man's Search for Happiness," "The Three Witnesses," and others.

Much of the success of the Open House was due to the hard work and long hours put in by the members of the local branches, who included a professional advertiser, architect, journalist, carpenters, and businessmen. Each of the different auxiliaries had displays in the Open House. Thirty thousand handbills were printed and dispersed throughout the city, advertising the event. Television and newspaper publicity were also used to reach more people.

Through the hard work done everyone involved, the Open House proved to be a tremendous success. Thousands of people were able to see the



films and displays, and learn about the Church. Many people's hearts were touched by the message given, and over one thousand referrals were obtained.

The South West British Mission are now planning at least two other Open Houses on a similar scale.

Three Months with U.S. Scouts

On June 9, Brother Keith Nickless of Bristol 1 Branch, set out on a three and a half month trip to the U.S.A., to act as Camp Counsellor on the Philmont Scout Ranch and Explorer base in New Mexico. His duties will range from camp administrative work to training scouts in the art of rock climbing. Only two have been chosen from Great Britain.

The camping area, located in north eastern New Mexico, occupies an area of 137,493 acres of rugged country on the slopes of the Sangre de Cristo range of the Rockies, with altitude ranging from 6,500 feet to 12,441 feet.

Brother Nickless has been in scouting all his life; he represented Bristol at the European Rover Scout Moot in Sweden during 1965. He received the Queen's Scout award in 1960 and the Baden Powell award a few year's later. In 1968 he helped to start the 38th Bristol (Latter-day Saints) Scout troop. In 1969 he received his Wood badge.

Brother Nickless was baptised in 1967 and is now an active district missionary, besides being Assistant Scout Leader. After three months at Philmont he will be spending two weeks in Salt Lake City before flying home on September 14.



Keith Nickless

SCOTTISH MISSION

The Scottish North District Gold and Green Ball held in the Aberdeen Chapel took a Hawaiian theme this year, and most of the 200 guests were were appropriately dressed for the occasion. As they entered the hall, they found it had been transformed into a Blue Lagoon and the refreshment tables were laden down with all kinds of delicious Hawaiian foods. There was plenty for all and everyone relaxed and enjoyed a carefree evening of fun and laughter.

On Monday, June 15, Mission President and Sister Nephi Grigg visited the Aberdeen Branch for an Open House. Many Aberdonians found the inside of the Church as simple and beautiful as the outside. The members demonstrated their activities and a film was shown, so a good number of people gained a greater understanding of what the Church accomplishes.

On Tuesday, June 23, Sister Margaret Strachen accompanied by Elders McDonald and McPherson went to see the Lord Provost of Aberdeen Mr. James Lamond. They talked for a short while about the new Church building in the city, which Sister Strachen assured him was even lovelier inside than out, and he accepted her invitation to see for himself when his civic engagements would permit. He then spoke to the two missionaries about their homes in the United States and added that he admired the Mormons very much as they had been greatly persecuted in the past. The Lord Provost then graciously accepted a copy of the Book of Mormon, and Meet the Mormons.

The Lord Provost of Aberdeen accepts a copy of Meet the Mormons from Margaret Stachen.





Raymond and Pauline Trout

Ready to share their Testimony

To fully appreciate Raymond Trout and his wife, Pauline, you have to meet them. Joy in living and a strong testimony of the Gospel radiate from them, despite the fact that Raymond has suffered a severe disablement afflicting his legs since birth. In addition to this, lack of sensation resulted in a severe burn which failed to heal and now he uses an artificial leg.

He was baptised into the Church in February 1969 and later the same year started a training course at the Portland Training College for the Disabled, Mansfield, Notts. He has now qualified for the Royal Society of Arts examinations in English, Book-keeping and

Arithmetic—as a result he has been appointed an excellent post as book-keeper to a local company.

Ray is reluctant to take any credit for his achievement, and says it is all due to Pauline, who is a trained nurse. She works full-time as a health visitor, runs a home, and has accepted a calling jointly with Ray as Stake Missionary. Brother Trout is now a Seventy.

Together they do wonderful work in the Lincoln Ward of the Leicester Stake. They are always ready to share their testimony, and show their gratitude to their Father in Heaven for his success.

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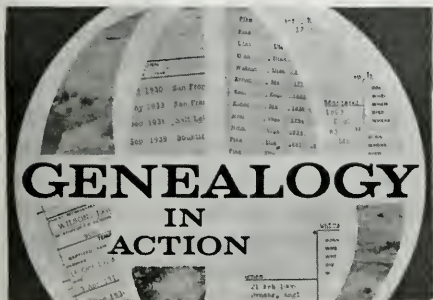
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Valerie Johnson and Paul Harrison

Congratulations

BIRTHS

May 15—To Brother and Sister Yarrow, Newton Aycliffe Ward, Sunderland Stake, (formerly of Edinburgh) a daughter, Abigail Sandra.

May 25—To Alex and Frances Stewart, Billingham Ward, Sunderland Stake, a son Neil Alexander.

May 28—To Pat and Lynn Hammond, Middlesborough Ward, Sunderland Stake, a daughter, Kathryn Louise.

ENGAGEMENTS

Jean Henwood of Middlesborough Ward Sidney Crawford, North Shields Branch.

Janet Susan McNee of Darlington

Branch and Brent Shumway of Shelley, Idaho Falls. Both are studying at B.Y.U.

MARRIAGES

The first wedding in the Billingham Chapel took place on May 23rd when Valerie Johnson and Paul Harrison were married by Bishop Dale. The bride wore a Victorian-style white, lace dress which had a long train. She was attended by 5 bridesmaids who wore long dresses of red velvet, which had been made by the Ward Relief Society Sisters. Phil Sibly was the best man. Guests afterwards

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The Faith of a Scientist

attended a buffet reception in the Cultural Hall.

The wedding of David C. Kenny of Cavehill and Jasmin Wolsey of Banger Branch took place on June 27 at the Cavehill Chapel in the Irish Mission. President Peter K. Ferguson of the Banger Branch performed the ceremony. The bride wore a white gown of traditional style. Afterwards a reception, which was prepared and served by the Relief Society Sisters, was held in the Cultural hall. The couple then left for the London Temple and a honeymoon in England.

On May 16, Dorothy M. Cooper was married to Patrick E. Ayres in the Norwich Chapel. As this was the second marriage for both parties, bride was attended by her two daughters and accompanied by her son, while her son-in-law performed the duties of best man. She wore a turquoise silk dress and carried a bouquet of white carnations, the bouquet was provided by her son Dennis, who is serving a mission in Belgium.

Dorothy Cooper and Patrick Ayres



David Kenny and Jasmin Wolsey sign
the Register





Some of the future Ward and Stake Leaders at Benbows Farm



Chelmsley Wood members gather together outside the Woodsetton Chapel at Conference Rally



**President Geoffrey Wilkins and some of hfs helpers show the flag
at their Branch Camp**



Brother Short under attack from the children

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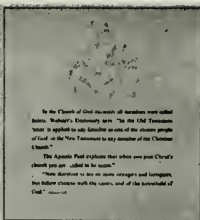
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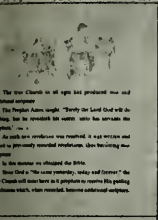
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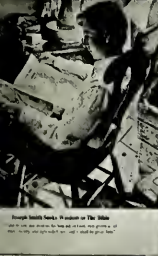
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Latter-day Prophet



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Latter-day Apostles



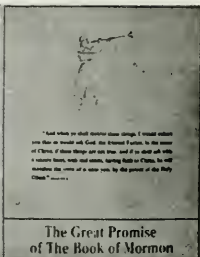
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